

the armor to battle against Satan and his forces.

We have no time for a vacation in the work that awaits us. Who ever heard of a pool room, gambling den or saloon closing its doors and waiting for more favorable weather to carry on its business? Who ever heard of Satan taking a vacation?

The present is rapidly becoming the past. Our loved ones are gathered home and yet we do not murmur, because it is his will. Why should this be? Go ask it of the summer flowers that open their petals to the morning light and shed their fragrance on the evening breeze and does not a voice from their midst answer, "It is his will who made us." Go ask that bright-plumed bird that wounded and bleeding sinks to the earth never more to drink in the sweet breath of morn and does not its parting breath whisper "It is his will." Ask the stars that nightly gem the vault of heaven and ten thousand voices answer, "It is his will." Ah! his will.

REPEATED EFFORTS.

C. H. WETHERBE.

If repeated efforts had not been made to save wild sinners, how many saved ones would have forever perished? It is probably true that the most of those who have become Christians would not have been saved had not repeated efforts been made in their behalf. In thousands of instances it has only been by persistent entreaties, extending over a period of years, that sinners have been brought into the kingdom. Rev. Dr. L. A. Banks says: "The German steamer Arcadia was recently wrecked in the Gulf of St. Lawrence. Her passengers and crew numbering nearly a hundred people, had a desperate experience in trying to reach land. Three men attempted to swim through the surf, one after another, with the life-line but failed. Then a fourth brave man stepped to the front and he succeeded, and attached the hawser to the rocks in a favorable position, so that all were safely landed after a hard struggle. Let no man fail to strike for the life-line and salvation from sin because one man, or another, and still another has failed among his acquaintances, or because attempts of his own have met with failure. Try again! No man shall fail of safety who throws himself into the waves with face toward the shore and reliance upon Christ." The wo-

man in the parable, who had lost her valued silver piece kept searching until she at last found it. We must continue praying and supplicating for the salvation of our children, even though it be ten, fifteen, twenty years before they are rescued from death. And well may we ask others to join with us in this great endeavor. Oh, sinner, Christian friends will not soon give up trying to save you.

THE DIFFERENCE.

D. C. MOOMAW.

In number 33 current volume of the EVANGELIST, Brother Replogle of Pennsylvania, essays to give the points of difference between the G. B.'s and the Brethren church. Brother R. is substantially correct as far as he goes but he stops too soon.

I note what he says on the point of the difference on the subject of dress and I disagree with him as to his conclusion that, were that the only difference, it would not be a justifiable cause for division. I affirm that the position of the G. B. A. M. and of many of the congregations on that subject is *ample cause* for division; for the following reasons, to-wit:

1. The "order" of the church which relates solely to dress is a prerequisite to baptism. The New Testament requisites are repentance toward God and faith in the Lord Jesus Christ.

2. The "order" is the supreme test of official qualification. The New Testament qualifications are soundness in the faith and aptness to teach.

3. The "order" is the supreme test of fitness to serve as delegate to conference and service on committees, when the only Bible qualifications are intelligence and purity of life and orthodoxy of doctrine.

4. The "order" is the supreme test of fitness for the communion, when the only test required in the New Testament is self-examination.

5. The "order" is the ground of judgment as to a member's loyalty to the church. The New Testament ground is good moral character and orthodox doctrine.

There may be others, but these are ample to justify disruption. No persons can be loyal to our Lord who teach and impose such doctrine, nor can they escape the judgment against those who add to the words of our Lord.

Now I will name other points of difference:

1. The A. M. appoints and author-

izes committees of inquisitors to go into congregations unbidden and unwelcome and spy into their wardrobes to look for styles of dress forbidden by the A. M. The pantry of the glutton, the coffer of the covetous, the tongue of the tale-bearer, the stool of the drone, the unloving household, all are free from inspection and considered unworthy of concern.

2. The terms of communion are not uniform. Members are received at the table in some congregations and rejected in others.

3. The prerequisites of baptism are not uniform. Persons can be baptized in some congregations who could not be baptized in others.

4. They make the validity of baptism to rest on the fitness of the administrator when the New Testament makes it to rest on the fitness of the subject.

5. Their rules of appointing men to the ministry make it impracticable for consecrated young men to fit themselves for that service and for parents to educate and train their sons therefor.

6. They suspend members from office and from membership whose morals are impeachable and whose devotion to the Bible is unquestioned, without the consent of the congregations where such members live, by committees from distant states, unknown to such members or congregations.

7. The judges of the church courts are not chosen on account of personal piety or intelligence, but on account of conformity to their "order" of dress.

8. They have two measures and two systems of weights by which they measure and weigh judgment to brethren and sisters, one for the brethren and another for the sisters. This was declared to be an abomination to the Lord in the Mosaic law.

There may be other points of difference between our denominations, but these are sufficient to emphasize our right to a separate organization. Many of the original points of difference have disappeared since the organization of the Brethren church through the adoption by the G. B. church of the measures that were the ground of the original contention. A few more steps in advance along the lines indicated herein by those brethren and we will be one in doctrine and practice and then we can become one in membership. At their rate of progress since the division I think the goal will be reached in a few years.